

12  
Here begynnieth a lytyll new treatyse of mater intytul  
led & called The .ix. Drunkardes whyche  
tratytthe of dyuerse and goodly stozyes ryght plesaunte  
and frutefull for all parsones for to pastyme with.





### Firste here ensueth of the Patri arke Noe

**I**n the tyme of the Patriarke Noe was many abhominable synnes excersysed & vsed of dyuerse psones that our lord sayd to Noe. It repetyth me þeuer I wyde make mā oꝝ woman. I shall destroye al the mē/ & wemen/ bestes/ fowles beyng a lyfe on the erthe/ And I shall make pece with the. Therefore make a arcke oꝝ shyppe & putt therein thy selfe/ thy wyfe/ & thy.iii. sonnes as Cham Sem & Japheth. with theyꝝ wyues. And also ye shall putt in your arcke oꝝ shyppe al maner of bestes male & female And fozther prepaye all maner of bytalles both foꝝ the & thyne/ & also foꝝ thy bestes remanyng & abydyng in thy arke. As Noe cam to the age of .vi. C. yere he departyd in to the arcke with all his cōpany as our lord had cōmaūded hym And



as sone as Noe was entered with his cōpany I to the arke  
 for the with it beganne to rayne with so grete pfluēce ꝑ  
 it endured by the space of .xl. dayes. & .xl. nyghtes. In so  
 muche that it flowed ouer all the erthe / & also ouer all the  
 montaynes beyng oꝛ lyng on the erthe.. And ꝑ water  
 so beyng flowen & mōted. .xv. cubites a boue ꝑ hyst mō-  
 tayne in all the world. & so endured by the space of a .C.  
 & .l. dayes / so that al maner thynges hauyng lyfe were vt-  
 terly destroyed and abode dede / excepte Noe / his wyfe / &  
 suche other thynges as remayned in the arke as foꝛsayde

How the arke of Noe stode standyng. & howe  
 a douc went outether of and retoꝛnyd  
 withe a bꝛaūche of olyfe in  
 hyꝝ mouth.



**O**n the sayd deluuy or flud the sayd arke or shyppe went to & fro on the water. & in the. vii. moneth of the sayd dyluuy the. xxvii. Day of the same moneth & sayd arke abode standing vpon the moūtayne of Armenye the sayd dyluuy began to auoyed & falle so muche that & fyrst day of the thenthe moneth they had syght of the vppermoste ptes of dyuerse moūtayns. Thā oppened Noe a wyndowe in the sayd arke & dyd cause to lett flye arauyn the whyche retorned not. After he sent out a doue & whyche retorned agayn to the arke And. vii. dayes after he sent agayn the doue owte the whyche returned agayn abought nyght byngynge in hyr mouth a brañche of olyfewyth grene leues / & by & had Noe vnderstādyng that the water was fallen / & for all that he remayned in his arke. vii. dayes after / & then he sent out & agayn a doue & whyche returnyd not. Thā Noe oppenyd & arke & lokyd out and behelde the erth all dry / Than sayd our lord to Noe Departe out of the arke with thy wyf & thy chylderne and theyr wyfes. and byngge out al the bestes & fowles beyng a lyue on the erthe. And than our lord blyssyd Noe and sayd I shall not destroye no more all that bere lyfe as I haue done / & with no generall deluuy the world shall nat be all ouer goune nor destroyed And I shall set my bowe in the clowdes of the ayer / & it shall be a tokyn of pce betwene me & the erthe. And vnder this maner by the sonnes of Noe as Cham Sem & Japheth all the men in the worlde were renewed and cam of.

How Noe was mocked of his sonne Cham

**A**fter the sayd dyluuy Noe begāne to laboure on the erthe as a plowman erreth the erthe / & so plantyd he many bynes / & as the garcs were ripe he made therof wyne wherof he drōke of it / wherwith he be cā so drūkyt & he falle a slepe in his tabernakle allnakyd & vncoueryd





And as Cham sawe his fader lying so nakyd Cham wēt  
out to his brytherne & sayde to them i deryspō. my fader  
lyeth wīth in all nakyd. That seying Sem & Japheth to  
ke a clothe & went backe warde turnynge a way theyr fa/  
ces and couered the secrettes of they? goode fader Noe.

whā Noe awoke fro his slepe & knowyng what his sone  
 Chā dyd / sayd cursed be Chanaā / & he shal be seruaūt of  
 the seruaūtes of his bytherne And yet lyued Noe after  
 the deluue oꝝ flowde .iii. C. yere And whan y Noe dyed  
 he was of the age of .ix. C. & .l. yere. And this bydrunke-  
 nes was Noe mocked by his sone

### Of the stoꝝ of Loth



**O**n a tyme as Abrahā cam fro Egypte with his wyf  
 & all his goodes / & Loth accompanied with hi / bothe  
 beyng ryche & of great substance of gold syluer & also bes-  
 tes They went to gyther tyll they cam to the lōd of bethel  
 thynkyng that lāde to be large & nowghe that they bothe  
 myghte dwelle thereon with all the cattel that they hadde.  
 This be they bothe departed a sonder on fro the other. &  
 Abrahā enhabetyng in the londe of Chanahā / & Loth in



a place by Iordane nere to the cyte of Sodoma. And þe pepyll of Sodoma lyuyng agaynst þe lawe of our loꝛde blyd the shamfulle synne agaynst nature / askyng ben-geaunce befoꝛe god In that tyme was the cyte of Sodoma gotten of ther ennemyes / & all theyꝝ goodes & catalles we re take & boꝛne away This was shewed vnto þe vnkyl of Loth and Abraham herynge of thys / gathered to gyther hys seruautes to the nomber of .iii. C. & .xviii. parsones. And thoꝛtely ensued & folowed the that caried his cosyn Loth prysoner / & also his goodes. And abraham cam with his meyne in þe nyght where he foude his ennemyes with theyꝝ prysoners & stolyn good. Abraham trustyng in our

loꝛde sett vpon his en-  
nemies & fawght with  
them / & they beyng as-  
ferde decepted and went  
theyꝝ waye / & so he dys-  
comfyed .iiii. kynges &  
theyꝝ companye / and  
brought with hym the  
prisoners and the pray  
with Loth and all his  
substaunce of goodes.

How Melchizedek of-  
fered Abraham brede  
and wyne

**A**s Abraham was  
retornede wythe  
vyctory of his ennemy-  
es / ther mett with hym



the kynge of Sodoma doynge to hym great honoꝝ / & the  
 kynge of Saicm offered vnto hym brede & wyne / he be-  
 ynge the superyoꝝ prest of our loꝝde blessyd abrahā whos  
 name was Melchisedech. Than spake the kynge of So-  
 doma vnto abrahā Gyue vnto me my men & take all the  
 goodes vnto the Than sayd abrahā. All thyng that lon-  
 ge to the I wyll haue no thyng there of / that here after  
 thou shulde saye I haue made ryche abrahā. But my me  
 that came with me fro Escol & Nabie shall haue theyꝝ p  
 te of the prayoꝝ gotten good

How Abrahā was shewen of a aungell  
 how Sodoma sholde peryshe

**A**nd Abrahā appe-  
 ryd after that .iii  
 aungles of whom he  
 woꝝhypped foꝝ one &  
 sayd. Loꝝde if I be ac-  
 ceptable in thy syghte  
 passe nott by. whome  
 Abrahā brought in to  
 his tabernakyll / why  
 the causyd them to ete  
 with hym brede. That  
 done abrahā wēt with  
 them in the waye that  
 led the in to the cyte  
 of Sodoma Than spa-  
 ke our loꝝde vnto him  
 I cā not hyde nothyng  
 fro Abraham that  
 I propose to do The  
 crye of Sodoma and  
 Gomorra is multiply





ed in syn whyche is abhomyable. I wyll goo se if they  
 workes be so abhominable as the cry is vnto me / so that  
 I may vnderstāde it / wher by I shall vtterly destroy the  
 Abrahā sayde / goode lordē shall the good with the euyl  
 be destroyed. & if thet be. l. ryghteouse parsons shulde you  
 not spare that place Than sayd our lordē If I fynde. l.  
 ryghteous parsons in Sodoma I shalle spare the place  
 Than sayd Abraham If ther were foude. xlv. iuste par  
 sons. than sayd our lorde yet shulde I spare them. than  
 sayd abrahā / if ther were forty iuste parsons / yet shuld I  
 spare them sayde our lordē. Good lordē if ther were. xxx  
 iuste parsons. yet shulde I spare the sayd our lordē Good  
 lord sayd abrahā / if ther were. xx. iuste parsons. yet shol  
 de I spare sayd our lordē. Than sayd Abrahā I pray þ  
 good lordē be not angery that thy seruaunt maye speke  
 ons agayn. If there were foude. x. iuste parsons. yet shul  
 de I spare them sayd our lordē. After that Abrahā hel  
 de his pece & spake nomore Than went our lordē towar  
 de Sodoma & Abraham retournyd home agayne. After  
 that cam. ii. aungels towarde nyght to Sodoma. Loth  
 syttinge in the gates of the cyte. As Loth sawe them cū  
 mynge he rose vp & mett them & fell to þe erthe & worshyp  
 ped them & sayde I praye you good lordes cū wyth your  
 seruaunt home to my howse / & to morow in þe mornynge  
 go on your way Than answered þe aungell / we wyll not  
 butt we wyll remayne all nyght in the stretes. Than loth  
 seyng this cōstrayned them to go with hym and caused a  
 supper to be ordyned & so they supped to gyther. But be  
 fore they went to bed all the pepyll of the cyte both yong  
 & olde had besegyd rounde about Lothtes howse Than  
 called they to them Loth & sayd / where be these. ii. yonge  
 men that to nyght went home with the byng theforthe  
 vnto vs. &c. Than cam Loth forthe & shytt his doore after

hym & sayd I praye you my bytherne do nat thys myt-  
 chyfe I haue. ii. fayer dawghters y neuer knewe mānes  
 body I shall byng them forth & delyuer. thē to you / & do  
 with them your plesure & lett these men goo in pece / fo:  
 by cause they be in my howse. Thā sayd the pepyll / thou  
 beyng a straüger shalt not iuge vs: Thā by strenght they  
 thurst away Loth & broke oppyn hys doze / & then the. ii.  
 yonge men in Lohtes howse pulled in Loth & shytte the  
 doze agayn / & all the peple bothe yōge & olde be cam blyn-  
 de that were without that they myght nat fynde agayn  
 the doze Than sayd the yōge men to Loth / haue you any  
 sonne in lawe o: any other nere of your kynne / byng thē  
 with the out of y cyte / fo: we wyl sleyn & destroy all thyn-  
 ges beyng ther in a lyue Loth hauynge. ii. yōge men that  
 shuld haue had his. ii. dawters went & shewed them what  
 shulde fortune / whiche they reputed & set na wgyt therby  
 and so abode styll in the cyte

How the wyfe of Loth was turned in a salt stone





**I**n the mornynge Loth was cōstrayned of þe aūgelles  
that sayde/ ryse vp & hve the wyth thy wyfe & thy.ii.  
dawghters & goo fro hens lest thou peryshe with þe mys-  
sedoers of this cyte. whiche Loth was very lothe to doo  
Than toke þe aūgelles Loth with his wyfe & dawghters  
by the hādes & brought the out of the cyte that our lord  
holde spare them And þe aūgles sayd to them. Loke ye  
nat backe lest ye abyde nat stāding/ & go to this moūtayn  
& saue your selfe. Than sayde Loth by cause that thy ser-  
uant hath founde grace before thy ven. If I maye natt  
abyde on the moūtayne here by stādyth a lytell cyte may  
I go theder & there be safe. Than sayde oure lord/ In  
that haue I recepued thy

prayer And for that cy-  
te that thou haste spo-  
kyn for I shall nat de-  
stroye/ therfore haste þe  
& saue the ther/ whyche  
cyte was callyd Sego:  
But the wyfe of Loth  
lokige backward was  
turnyde in the state of  
of a salt stone

How the cyte of So-  
doma was byrned



**I**n the moynynge at the sonne vpyfynge: than came  
 Loth in to the Cytte of Sego: / than caused our loz  
 de to rayne vpon the Cyties of Sodoma and Gomo:ra  
 with byrnstone & fyer and so destroyed and ouerthrewe  
 all the countre therabought. In the moynynge as abraha  
 arose he lokyd towarde the sayde Townes whiche he be  
 helde all a fyer with all the coultre there a boughte lpyng  
 with all the persones there inhabetyng / saue only Loth  
 whiche our lozde putt nat in oblyuon the whiche dwelte  
 in one of the sayd cities also: sayde.

**H**owe Loth laye by both his dawght ers.





**L**oth bringe eu into the cytte of Sego: durste nat  
enhabyte there longe / for fere lest that the cytte  
shulde peryshe and be destroyed / he departed and wente  
to a mountayne lyinge therby where he founde a great ca-  
ue where he enhabyted with his .ii. dawghters / on a tyme  
sayde the eldeste to the yongeste / oure fader is aged and  
there be no persones lyuenge bnt only oure fader whiche  
we wyll make drounke with ouermuche wyne / so that the  
fyfte nyght I wyll lye by hym / & the nexte nyght ye shall  
do the same / to the entente that oure faders kynred and  
oures shulde nat vtterly decaye / whereto they were both  
agred / and as nyght cam they gaue hym wyne to drynke  
so mouche that they made hym drunke / than went he to  
slepe and his eldeste dawghter seinge that layede by by  
hym. But in the mornyng whenne Loth arose he wyste  
no thyng thereof nother of hy: cūmyng no: of hy: dep-  
tyng / and the nexte daye after in þe same maner they dyd  
as befoze (specyfeth) & þe nyght laye by hym his yongeste  
dawghter whiche when he arose he knewe nother of hir /  
cūmyng no: of hy: departyng & so bothe his dawghters  
were gotten with chylde / And in shorte tyme after was  
þe eldeste dawghter delyuered of a sone whose name was  
Moab & this Moab was the fo: fader of the men of moa-  
bite and the yongeste had a sone whose name was Am-  
non of whome cam the pcpyll of Amonie. And thus by  
Drunkennes Loth dyd this dede.

**H**owepynce Olyferus beseged þe  
citte of Betulle.



**H**is kyng Nabugodhonyso: was enne-  
 mye vnto þe chylderne of ysraell / so: that  
 cause he sent the bycto:rus prynce Oly-  
 fernus to besege þe cytte of Betulye with  
 a great hoste of pepyll to the nūber of . C  
 and . xx. M. fotemen. and . xxii. M. horse  
 men / excepte the bytelers and prysoners þe whiche he had  
 tane in othe: places / whē the chylderne o: pepyll of Isra-  
 ell / sawe this great hoste they were so: a ferde / & fallyng  
 flat vpon the erthe / caste vpon they: hed all thes / praying  
 the lord of Israell to haue mercy on theym. This Oly-  
 fernus inmaginyng and goyng abought the cytte caus-  
 sed the fountaynes and waters there beyng to be stop-  
 ped and shyt vp / In somoche that with in . xx. dayes the  
 pepyll of the sayd cytte had great necessitye of drynke / so  
 greatly that they assemblyd to gyther and cā vnto they: cap-  
 tayne Olyas wepyng and sayinge / we haue offen-



dyd our loꝝde / wherfoꝛe unhappelye and wretchedly we  
shall dye foꝛ hunger and thurst / Better it were foꝛ vs to  
pray to our loꝝde sayinge / we with our faders haue syn-  
nyd o mercyfull loꝝde haue mercy on vs and coꝛrecte and  
chaysten vs with thy skoꝛge / and delyuer not vs into the  
handes of our ennemyes which knowe the nat / and that  
they shulde repꝛoue vs saynge where is your loꝝde god /  
As Olyas harde the pepyll thus cryinge & wepyng said  
O my bꝛetherne take pacyence by the space of .v. dayes a-  
bydng the mercy of our loꝝde god foꝛ parauenture he  
wyll haue mercy on vs and wythdꝛawe his anger / & gyue  
to his seruauntes gloꝛy and ioye / And if that within .v.  
dayes we haue no socoure / we wyll delyuer and yelde vp  
the cytte and vs into þ handes of Olyferus requyringe  
hym of grace and pardon.

**H**owe Judith the wyddowe blamed the heddes of the  
Citte and howe she cōmaunded them to pray.

**A**S Judyth the wydowe somtyme the wyfe of one  
Manasses hauyng a secret chaumber / dyd on hir  
sinocke of here fasted all the dayes of hyꝛ lyfe excepte the  
Sabot dayes & the hye dayes of Israell / as Judyth was  
wydowe by the space of .vi. yere was this cytte beseged. &  
she heryng the pepyll / and also Olyas that they wolde  
render vp the cytte within .v. dayes saynge . what pepyll  
be you that settethe oure loꝝde a daye to helpe you wher  
foꝛe let vs take repentaunce and pray vnto hym foꝛ mer-  
cy that we may gette grace the moꝛe soner / and that our  
loꝝde maye comfoꝛde vs and dyscomfet oure ennemies /

Then sayd Olias & all the prestes to Iudith/all that ye  
haue sayd is very good. Therfor pray you vnto our lord  
for vs/for ye be a holy woman. Then sayd Iudith praye  
we vnto our lord that he maye graunte to vs our bone  
& bringe our purpose to a good ende. O ye pepyll ye shall  
stande to nyghte at the gates of the cyte/ & I shall go out  
with my mayde Abia. & make youre orysones to our lord  
de y he maye remeber & loke on hys subgettes & orytors  
of Israhel with in. v. dayes as ye haue sayd before But  
ye shall nat knowe my purpose vnto the tyme that I re-  
turne agayn to you. & so long abyde you in your prayers  
Then sayd Olyas/pecc be with the. & our lord be with y  
in takynge reuengeaunce vpon oure ennemys. That  
done Iudith wente into hyr chāber & putt on hyr/hyr hea-  
ry spocke/ & caste on hyr hede a fewe ashes & fell flatte to  
the erthe crynge to our lord saynge O good lord y whi-  
che gaue vnto my fader Symeō y swerde of vengeance  
& delyuered in to his handes all his ennemys with theyr  
wyfes & chylderne. & also the praye there of/ cū to y helpe  
of vs agaynst our ennemys of Assyrye trustynge in the  
great power of theyr army. knowynge not the power of  
our lord god/whych may destroye all theyr great power  
& army. And make good lord that by theyr owe swerde  
theyr pryde may be cutte of & layde/that he maye be tane i  
the snare of his yen/ & gyfe me strenght to withstande hys  
yll purpose/wherby this maye be putt in memo: y in y na-  
me of the/that by y hādes of a woman he was destroyed  
& dyscōfyt. For thy power & strenght is nat' in gret multy-  
tude of pepyll Thys sayig Iudith rose vp & went forthe  
& put of hyr hery smocke & wasshed all hyr body/ & anoynt  
ed it with the moste precyous & beste smellynge oyntmē-  
te of myrrer/ & put on hyr/hyr best & goodly rayment that  
she had o: myght haue/ & so was she goodly arayed & ap-



poyn ted / & our loꝛde alſo added moꝛe goodly & moꝛe fay  
rer then ſhe were befoꝛe. & our loꝛde gaue vnto hyꝛ ſuche  
fayꝛnes to the ſyght of all parſones that it ſeemde them  
they neuer ſawe ſuche another moꝛe fayꝛer noꝛ moꝛe excel  
lent than ſhe was. And ſhe gaue vnto hyꝛ mayde Aba a  
bottyll of wyne / & a lyttell beſſell of oyle And whan ſhe  
cam to the gates of the cyte / ther abode oſyas taryng foꝛ  
hyꝛ with all his company of pepyll. & whan they ſawe hyꝛ  
they merueylyd greterly of hyꝛ fayꝛnes and be wtyfulnes  
ſaynge Our loꝛde of heuē be with the & ſtrengthe the and  
byꝛnge thy purpoſe to paſſe ꝑ thou goeſt aboute Than  
departed Iudyth out of ꝑ gate prayng to our loꝛd. And  
as it was in the moꝛnyng Iudyth cam to the hyll lyinge  
wi:hout the cyte / where ꝑ ſpyes of Olyphernes ſawe hyꝛ  
& cam vnto hyꝛ & toke hyꝛ priſoner / ſayng fro whens cum  
meſt thou & wether goeſt thou. Than ſayd ſhe I am one  
of the dawghters of the Hebrees that am departed oute  
of the cyte / foꝛ by cauſe I knowe that they muſte yelde &  
gyue vpp in to your hādes the cyte. foꝛ by cauſe they wyl  
nott yelde & gyue vppe ꝑ cyte into your handes / therfoꝛe  
haue I ſtolyn & cum awaye to the entent to aſke pdon &  
ſafe my ſelfe. & I ſhall go vnto the pꝛince Olophernes &  
I ſhall tell vnto hym how & by what maner he ſhall wyꝛ  
ne the ſayd cyte without loſe oꝛ leſſyng of one of his men  
The ſpyes beholdyng hyꝛ in the face meruelynge greatly  
of hyꝛ great fayꝛnes oꝛ be wtyfulnes ſayng / whā our pꝛin  
ce Olophernes ſe you he ſhall gyue you grace & pardon  
with all his harte / who wolde deſpyſe oꝛ ſett at naught  
ꝑ peple of hebreꝛe / wher be ſo many fayer wꝛymē / be ryght  
we ſhulde fyghte moꝛe rather foꝛ them. As Iudyth cam  
& ſawe Olophernes ſyttynge i his ſcate & alſo cloted with  
golde / & purpyll / & alſo with pꝛecyous ſtones. as ſhe ſette  
vpp the erthe on hyꝛ knees prayng hym foꝛ pardō. That

seyng Olophernes comaunded his seruauntes to take hyr  
vppre sayng vnto hyr fere nat I neuer dyd hurte to pson  
that wolde serue my kynge Nabugodonosar. And if the  
pepyll of the sayd cyte had nat sett me at na wghte I had  
withdrowe my anger frome them. Than sayde Iudyth  
harkyn vnto the wordes of thy seruaunte. for yf ye wyll  
gyue credence vnto me I shall shewe vnto you vnder what  
maner ye shall gett y cyte & haue your purpose of y same  
for the pepylle of I scrahel knowe theyr lord is angred &  
dyspleased with the & therfore they be afrayde. And there  
vpon the pepyll for hunger & thurst shall dye in y stretes  
& they haue determyned to kyll theyr bestes y they haue &  
for to drynke of theyr blode. therfore I know they can nat  
longe withstande agayne you / & therfore I departed fro  
them & my lord sende me vnto the that I shulde shewe  
these thynges vnto the / for that cause lett me praye vnto  
my lord & he shall shewe vnto me when they shall be deli  
uered in to thy handes / & than I shall returne & shewe vn  
to the & so wyll I lede the through y myddes of I herusa  
salem / where you shall haue alle the pepylle of I scrahel as  
shepe withoute a shapparde. So by thys inenes a dogge  
skant shall barke agaynst the. whyche shewed vnto me by  
y sufferance of god / & by cause our lord is nat cōtēte with  
them. therfore our lord hath sent me vnto the to shewe  
y these thynges. Thys wordes herying Olophernes & hys  
lordes pleased them meruelous well / & meruelynge greatly  
of hyr great wysdom / & sayd one to another. Ther is nat  
lyuyng on the erthe a better spokyn nor a wyser woman  
than this is. Than sayd Olophernes / thy promysse is very  
good / & if god gyue me this / thy god shall be my god. and  
thou shalt be exalted & hono ured in y courte of y kynge  
Nabugodonosar / & thy name shall be sprede throught all  
y lādes.

Now Olophernes becam drunke





**A** His done Holofernes commaunded to caray Judith into his tabernacle were his rytheslay / & commaunded also that mete shulde be brought vnto hyr fro hys owne tabyll. Thā sayd Judith I may nat ete of your mete / lest our lord shulde be angre with me / butt I shall ete of þe mete that I haue brought with me. Thā sayd Holofernes whan thy mete is etyn what wyll ye than doo. Than sayd Judith I haue mete anoughe vntyll the tyme that our lord gyueth me vnderstādyng that is to my purpos & so is Judith brought vnto þe tabernacle of holofernes & she desyred that she myght goo out in þe nyght late & in þe moynyng before þe day to pray to our lord / whyche Holofernes graūted hyr to goo & cū whē she wolde to pray to hyr lord / by the space of .iii. dayes longe. As nyght cam so wēt she to þe ballay of þe Cytte of Betulie & wasshed hyr in the sayd fountayne / & than assendyng vnto þe moūtayne.

she prayed to hyr loȝde god of Iſraell / that he wolde de-  
recte and lede hyr froin hyr ennemys / on the foȝthe daye  
Olyfernes made a great feſte wherat was all his loȝdes  
and alſo he cōmaunded his chamberlayne to goo foȝ Ju-  
dyth / ſayng it were great repoyſe & ſhame vnto vs all cry-  
ens that ſuche a fayre woman ſhulde goo fre fro vs / than  
went Flaago vntyll Judyth ſayng my loȝde Olyfernes  
prayeth you to cum & drynke a cuppe of wyne wyth hym  
ſhe herynge thys denyed nat þ̄ meſſage and ſayd / I wyll  
neuer whyle I lyfe ageſteſaye my ſoueraigne loȝdes cō-  
maundement. and ſo ſhe aroſe and dreyſed hyr to goo to-  
ward Olyfernes. and as ſone as ſhe cumme afoȝe hym  
he was greatly tane with the loue of hyr / ſaynge drynke  
wyth me / whome ſhe thanked ſaynge nowc ſhall I bothe  
eate and drynke wyth you. Than toke ſhe ſuche vytalles  
as hyr mayde Abre had dreyſed foȝ hir and ſatte doȝne &  
etate and dꝛake wyth hym. And Olyfernes foȝ great ioy  
dꝛonke ſo muche wyne / that neuer all þ̄ dayes of his lyfe  
was he ſo gretly ouerſene as he was at that tyme.

**H**owc Judyth ſmote of the hed of Olyfernes.





**A** nyghte cam euery man dꝛewe to his lodgynges & Maago his chamberlayne shytted the doꝛe of þe chāber of Olophernes & departed / & Judith was alone in the chāber / & Olophernes as ower seen with dꝛynke laye slepyng in his bed in þe same chāber. Judith cōmaūdyd hyꝛ mayde that she shulde stande withoute to kepe the doꝛe. And she appꝛochyng nere the bedd of Olophernes prayd secretly saynge / O my loꝛde god of Israhel cōfoꝛte and strenght me in this howꝛe & loke vpon my handy woꝛkes that by the helpe of the I may byyngge my purpose to passe. Than went she vntyll a pyller of the bed where honged the sworde of Olophernes whiche she dꝛewed out. And as she had the naked swerde in hyꝛ hand she toke hym by the here of the hed sayng / confoꝛte me good loꝛde in this howꝛe And she smote twayse / & with the secōde stroke she smote of his hed. That done she gaue the hed vntyll hyꝛ mayde / whiche put it in a satchyll oꝛ bagge. Than departed she fro þe chāber & wente thꝛough the army towarde þe cyte of Bethulie / & sayd vnto þe keepers oꝛ watchemen of þe walles Oppyn the gates / foꝛ our loꝛd is with vs shewyng his power vnto vs of Israhel. Than cam the pꝛiestes of the cyte with all the cōmunes with grete aboūdance of lyght. Judith gatt hyꝛ vpp in to a hye place / where she cōmaūdyd them to holde theyꝛ pece & sayd Praise & thāke our loꝛd the whiche hath not foꝛgat all them trustyng in hym Beholde here is the hed of Olophernes whiche was the pꝛynce oꝛ capctayn of all the hoste of the Assyꝛens Aungell was my gwyde fro hense / & ther abydenge / & also returnyng. And vndefoyled butt foꝛ to ouercum & slay our enniemy with the handes of his seruaūt. Thā blessed all the pepyll hyꝛ saynge. Blessyd be thou of our loꝛd aboue all the wyemen of þe woꝛlde There was one of þe loꝛdes

of Olyphernes whose name was Acuoꝝ: whiche sayd to  
Olyphernes beyng a lyfe that þ power of god of Israel  
was moꝛe stronger than all his hoste / with whome Oly-  
phernes was not contente and sayde / thou shalt go and  
be as they be in the Cytte. whiche when I haue wonne I  
with my owne handes shall slee the / therfoꝛe as Olyphet-  
nes was slepyne she caused Acuoꝝ: to be brought befoꝛe hir  
sayng. Beholde our loꝛde to nyght hath tane vengeance  
of his ennemy and infydel Olyphernes and foꝛ the moꝛe  
certaynte here is the hed the which thretened foꝛ to sle  
the and also sett at naught the kyng and loꝛde of Israel  
hell / whā Acuoꝝ: sawe and behelde the hed of pꝛynce Oly-  
phernes he was soꝛe & gretly abasshed & fell on hes knees  
befoꝛe hyꝛ sayng / Blessyd be thou the womā of our loꝛd  
and where thy name is spokyn of our loꝛde doth magny-  
fyeth it This sayd / they went oꝛ daye appered takynge þ  
hed of Olyphernes and sette it a hye on the walles of the  
sayde cytte that all the hoste of Olyphernes myght see &  
beholde it / and as they had so done they yssuyd all oute  
of the cytte with a great crye and noyse. This herynge þ  
spyas of Olyphernes went to the Capetaynes and gafe  
them warnynge howe all the Cytte was yssued out foꝛ to  
fyght with them / then wente they to Olyphernes tente  
oꝛ pauplyon foꝛ to awake hym where at was al redby his  
chamberlayne Uaago to whome the Capetaynes & loꝛ-  
des sayde goo vnto þ chamber of our pꝛynce & capetayne  
Olyphernes and awake hym / and as he is awake she we  
vnto hym howe the pepyll oꝛ myse of the cytte arre cum  
out of theyꝛ holes foꝛ to fyght and byd hym batayle And  
as Uaago harde these tydynges he wente into the Cha-  
ber to the bed of Olyphernes and as he cā to the beddes  
syde where he smote bothe his handes to gyther / to the  
entente to haue waked hym the moꝛe softly and esely as



he was wonte fo: to do / and whan he sawe that he a wol-  
de nat awake he dꝛewe þ̄ curtyn where he sawe Olypher-  
nes lyng with his hed smytten of / Than cryed he with  
a hye voyce vnto the pepyll saynge A woman of Hebre  
hathe done a mysteuous dede beholde here lyethe Oly-  
phernes ded and his hed caryed a waye / whan the lordes  
and pepyll sawe this they were a ferde & fo: sorowe tore  
they: clothynge and rane they: waye / this seynge the pe-  
pyl of Israhell folowed & slewe al them that they myght  
take o: fynde as the chase was done returned the pepyl of  
Betulye to the tentes of the Asscryens and toke alle the  
ryches whiche they had bꝛowght with them so that bothe  
olde and yonge were made ryche all the dayes of they: ly-  
fe after / fo: the asscryens had bꝛowght with them so ma-  
ny. B. bestes that they were without number / & the pray-  
o: byctory was so great that by þ̄ space of .xxx. dayes they  
myght nat bꝛynge it into the Cytte / And thys the pepyll  
of the fo: sayde Cytte reioyled and was glad of they:  
great byctory thankyng & wo:shypynge our lo:de withe  
playnge on o:gens and other enstrumentes / This seing  
the pꝛynce Acuo: lefte his paganeus secte o: belefe / And  
returned and beleued on the lo:de of Israhel / and thus  
by dꝛunkynnes this pꝛynce Olyphernes lyke a wꝛetche  
was slayn..



The story of the kynge Lo:doloamo:.

**I**n þe tyme of abrahā þe kynge of sodoma & þe kyng of Gomorra with .iii. other kynges seruede the kynge Lo:doloamo: the space of .xiii. yere. & in þe .xiiii. yere they departed fro hym & wold do hym homage no more / wherfore the sayd Lo:doloamo: was greatly dyspleased and therewith calling vnto hym .iii. other kynges / be þe counsel of them raysed a great cōpany of armye agaynst the kynge of Sodoma & þe kynge of Gomorra with .iii. kynges with the And thus these .ix. kynges mette in a balaye besyde a wodde / þe whiche place now is drouned, & is callyd mare mortuū. In whiche place they fought strongly & of bothe parties were many men slayn Butt at the laste the kynge Lo:doloamo: had þe vyctory & put vnto it lyght the kynge of Sodoma & þe kyng of Gomorra with they .iii. kynges & all theyr oste. After that the kynge Lo:doloamo: went styll forth on his Jorney wyunnyng & spoylynge many townes. & most p:ncipale the cyte of Sodoma



at the pepyll there enhabetyng toke prysoners. This done  
he returned agayn with great vyctory vnto hys pauylp  
with all his hoste beyng very glad of theyr vyctory. The  
kyng Co: dolaomo: with the other kynges & lordes for  
joye of theyr vyctory dranke so muche wyne that for  
mooste parte were all drūken & mooste specially Co: dola-  
mo: whiche whā he was drūke went to slepe without ta-  
kyng any thought & care. Nat lōge after it chaūced other  
wyse for his great Joye was turned to sorow. For Loth  
beyng prysoner with þ other prysoners of Co: dolaomo:.  
Abrahā hauyng knowlege therof / sodēly folowed þ oste  
of kyng Co: dolaomo: with his cōpany. & in þ same nyght  
he akeued amonge the hoste of Co: dolaomo: / whome he  
founde slepyng with all his hoste. & e seyng that set vpo  
thē / & slewe & destroyed many of thē in so muche that at  
the laste he cam vnto the tentc of Co: dolaomo: / whome  
he foude slepyng & slewe hym / & þ reste of the hoste of co-  
dolaomo: that myght fledde & went theyr waye. & Abra-  
ham gyuyng thanke to almyghty god returned with his  
hoste and the prysoners home agayne with great good &  
he had gotten in the fylde / whiche goode euery man had  
his owne agayne / By thys exampyll ye may see that by  
Drunkynnes these nobyll prynces were slayn.

Of the Estory of Amnom the eldeste  
sonne of Dauid.

D.



**K**ynge Dauid had a fayer sonne / whose name was  
Absolon whiche was the fayreste yonge man of all  
Iscrabell This Absolon had a systre / whose name was  
Chamar both boꝛne of one womā a fayr yonge thyng /  
Kynge dauid had a nother sonne by a nother woman &  
whiche was named Amnon / whiche Amnon loued gret  
ly his systre in law Chamar so veruently that he was al  
moste deed / This Amnon called to him a frynde of his  
whose name was Jonadab desyrynge him of his counsell  
whiche sayd fayne your selfe syke lyng in your bed whi  
che your fader wylbe soꝝ foꝝ desyrynge your fader that  
your systre may make a bynge you sū suppyng which he  
doyd Than dauid seinge his sonne Amnon syke caused  
his dawghter to make ii. suppynges whiche she brought  
to hym lyng in his bed in his chamber.



Now Amnon lay by his sister

**A**S Chamar gaue vnto his brother Amnon thes sup-  
pynges/he rose & caught hyr & sayd/ Cum my dere  
sister vnto me Thā sayd Chamar/ my dere brother com-  
mitte nat this great synne in Israhel But rather shewe  
your mynde vnto your fader & he wyl marry me to you  
But Amnon gpyng no credence to hyr wordes toke hyr  
& caste hyr on his bed & lay by hyr. That done he hated hyr  
more thā thā he loued hyr before & sayd vnto hyr. Arise  
& departe fro me. Thā sayd Chamar to Amnon/ this un-  
kyndnes griueth me more thā this that ye haue don vnto  
me But Amnon gaue no credēce vnto hyr/ but caused his  
seruaūt to put hyr out of his chamber & wytte the doze af-  
ter hyr Thā Chamar beyng very soyr/toke asches & cast  
a fewe vpon hyr hed/ & broke a garnent whyche euery vy-  
gyn vsed for to were in theyr vygynyte & puttyng hyr hā-  
des on hyr hed/cam cryinge in to his howse This heyrng  
Absolō sayde/ syster hath Amnon done this dede/perce/he  
is our brother/take nat so greate thought/noz bere note  
your selfe for this. thus abode Chamar sore dysmayed i  
the howse of hyr brother Absolō After that Dauid heyrn-  
ge of this was very soyr/ but he wolde say nothyng vnto  
his son/ for he loued hym aboue all y other But where ab-  
solō sawe omet with his brother Amnon/he wold neuer  
speke vnto hi/ for by cause of y deflowryng of his syster  
Chamar. within. ii. yere after absolō shulde shere his she-  
pe The vse was at y tyme/ who so shered his shepe, shuld  
make a great dyner/ the whyche absolō dyd/ callynge & byd-  
dynge all his brotherne & Amnon also Thā sayd the kynge  
A Absolō what shulde Amnon do there This heyrng am-  
non prayed his fader that he myght go/ & his fader graū-  
ted hym. & they wēt all to gyther to absolōs howse where

Absolō welcomed them & had ordyned a great dyner for  
 them / cōmaūdyng his seruantes that when they sawe his  
 brother Amnō drunke with wyne / than they shulde take  
 hym & sleve hī / & I shall saue you harmles. and so it was  
 that done & other brethren arose & toke theyr moyles & de  
 parted fro thens In þe mene tyme tydynges cā vnto kige  
 Dauid how all his sones were slayn / This hering Dauid  
 fell vnto þe erthe terynge his clothes with great heynnes.  
 Thā sayd Ionadas vnto Dauid / there is no moze slayn  
 but Amnō. whyche Absolō hath caused to be slayn for þe  
 deflowryng of his syster Thamar. & by & by cam in hys  
 other chylterne / whiche wepte longe tyme for theyr bro  
 ther. & Absolō durste nat in the shace of .iii. yere cum in þe  
 syght of his father. & in this maner was amnō slayn in  
 his drunkenes

The estory of Nabal þe husbāde of Abigail.





**O**n the middayne of Carmely dwellyd a very ryche  
man whiche was named Nabal . hauyng .iii. M.  
shepe . & a . M . gete . This mystenous mā had a very good  
wyfe bothe fayer and wyse whose name was Abygayl .  
And as the tyme cōmyth that they shuide there they she-  
pe / they vscd to make a great feste . Kyng Dauid heryn-  
ge of it lyng in a wood ther by with his hoste for fere of  
kyng Saul . the whyche persued hym / sent .x. yonge men  
vnto Nabal & whyche saluted hym & sayd we be cum vnto  
you for be cause that we hauyng vnderstandynge that  
your herdmen muste there your shepe whyche shepe gra-  
syd with vs in herym / whyche for the keepynge we neuer  
toke no / slewe none of them / therfore we be cū vnto you  
for be cause that we vnderstāde that ye make a great fest  
that we myght haue sum refreschyng of you . Thā sayde  
Nabal / shall I gyue vnto Dauid my mete whyche I ha-  
ue prepayrd for my shepers / & to them whyche I knowe  
not nay I wyll not . This yōge mē herynge & answere re-  
turned to Dauid & shewed vnto hym & answere of Na-  
bal Than sayd Dauid vnto his men . Gyde ye euery mā  
with your swerde o / wepyn and folowe me . And so he  
departed with .iiii. C . men . & the .ii. C . abode in the same  
wood . In the mene wyle cam one of his seruautes of Na-  
bal vnto Abygayl his wyfe & sayd The seruautes of Da-  
uid hath ben here with our master Nabal & they salued hi  
gentylly whyche he gaue to them a yll answer / wherof he  
re after may turne to you and youars gret hurte and do-  
mage  
within shorte space o / tyme Abygayl whych harde they  
wordes toke .ii. C . loues of brede . & .ii. grete vessels wythe  
wyne . with .v. weders . & muche othere vyttalles vpon her  
a Tes sayng vnto hyr seruautes / goo before & I shall folo-  
we . She toke a asse & went vpon his backe & folowed hyr  
men / the whyche hyr husbonde knewe nat of . As Dauid

was cum vnto the moſitayne of Carmely with his pepyl  
he ſayd Inuayne I haue kepte his ſhepe of Nabal / wher  
fore for my rewarde he gyueth me yll langwage / therfore  
before to morowe mornynge I ſhall deſtroye all the menne  
beyng in his howſe / & hym ſelfe alſo. when Abygayl ſaw  
Dauid comynge ſhe mett hym lytyng fro hym / aſſe & fell be  
fore hym on hym knees & ſayde A good lord here thy ſer  
uaunt & ſpeke vnto hym. I praye the good lord be nat an  
gry nor myſcontent wyth thys vnhappy Nabal / for his  
name is called ſole / & ſo he is. O good lord I haue nat ſe  
ne they ſeruautes the whyche thou dyddeſt ſende whom  
to my howſe. therfore our lord wyll nat that ye ſhuld do  
or cauſe any bludde ſhedde in my howſe. Therfore reme  
ber & haue pytty on thy ſeruaunt. Than ſayd Dauid bleſ  
ſyd be the kynge of Iſrahel the whyche hath ſent the to  
mete me / & blyſſyd be thou which hath forbyd me that I  
ſhulde ſpyll no mannes blodde / or elles Nabal had nat ly  
ued tyll to morowe. Than toke Dauid the mete / whyche  
ſhe had brought and ſayde Returne agayne home to thy  
howſe. Abygayl returned home as kynge Dauid bad hym  
where ſhe founde hym husbonde Nabal makynge a feſte  
as thoughe it had bene a kynge / makynge alſo good chere  
and drynkynge wyne with ſo great parfluence that he be  
cam very drunkyn. As it was in the mornynge whenne he  
awoke Abygayl ſayde vnto hym husbounde howe and by  
what maner ſhe had done / & how ſhe had mett with kynge  
Dauid. wherwith he herynge this / for anger was ſo trob  
beled that he was all moſte ded. And .x. dayes after oure  
lord ſmote Nabal wherof he dyed. Thys herynge Da  
uid thankyd our lord / that our lord toke vengeance on  
hym. Then ſende Dauid his meſſenger vnto hym byddyn  
ge hym that ſhe ſhulde cummye to hym. whyche whenne ſhe



knewe / the mountede on hyr asse with .v. of hyr maydens  
accompanyng with hyr, whiche Dauid reseyued and to  
ke hyr to his wyfe

**(The Story of the kynge Balthasar / the sone  
of the great kynge Nabugodonosar  
kynge of Babylone**



**A**fter that Nabugodhonyſor had destroyed & ſpoyle  
led Iheruſalem he dyed / and after hym raygned  
his ſonne whoſe name was Baſthaſar / whiche whan he  
was crowned made a grete feſte and kepte opyn houſe-  
holde to them that wolde cum / wherat he had .**D.** of his  
greateſte lordes in all his lande therat / makynge good  
chere and drynkynge muche wyne / with ſo gret party-  
ciple *profusion* that he becam all drunke / cauſynge in his drounkyn-  
nes that all the ſyluer and golden beſſell which his fader  
had ſpoyled & robbyd out of y<sup>e</sup> temple of Iheruſalem /  
to be brought ſo y<sup>e</sup> lordes & concubynes myght drynke  
therof / thynkynge alſo theyr goddes whiche were made  
of golde and ſyluer & othere thynges / as they were thus  
makynge mery ſodenly amonge them all cam a hand vp  
and wrote vpon the wall in the kynges hall / whereof the  
kyng was ſo ſore aſerde / that his tethe chattered in his  
hedde / Then called he all the maſters and wyſemen of all  
hys realme promyſynge to them that who ſo euer could  
expounde the ſayd wrytynge / ſhulde be the thyrd parte  
of all his realme and ſhoulde haue his robe of purpyll and  
alſo the coler aboute his necke / whiche no man coulde  
expounde nor rede it / wherefore the kyng was greatly  
moued therewith / this ſeyng the quene ſayde / O my lord  
de trobyll nat your ſelfe ſo muche for there is one i your  
realme whoſe name is Danyell whiche your fader loued  
greatly for his great wiſdom and for the expoundynge  
of ſuche byſſons and dreames and many other ſecrettes  
Then cauſed the kyng Baſthaſar Danyell to be brought  
before hym as he was cū he asked hym arte thou Danyell  
*when* one of the pryſoners whiche my fader brought with hym  
out of Iuda I haue harde ſaye that thou arte enſpyred  
with thy god and can expounde & ſhewe dyuerſe thynges  
here is a wrytynge on the wall whiche all my maſters and



great clarkes can nat expound no: shewe / whiche if thou  
can expounde o: shewe / I shall gyue vnto the my robe of  
purpyll with the colo: and make the thy:de parson of my  
realme / to whome Danyell answered and sayde / I wyll  
take no reward of you / but I shal expounde it as well as  
my god wyll suffer me.

**H**owe Danyell shewed the interpretacion  
of the wytyng on the wall.

**A**L myghty god gaue to thy fader thys kyngdome  
with great Joye & honour / therfore fered hym all  
maner pepyl He slewe home he wolde / he smote home he  
wolde / he made hys home he wolde / he made lowe home  
he wolde. But when he gaue his wyttes vnto pryde than  
was he put fro his kyngdō / & this Joye was tane fro hym  
& he was expellyd fro the cōpany of men. & was lyke a best  
& with the wyld asses was his dwelling & abydyng.  
& dyd ete hay as a ore. & rane daylye in rayne & in all ma-  
ner weders / vntyll the tyme that he knewe the hyst lo:de  
whiche gouerned in the erthe amonge men / & myght doo  
with hym what he wolde. And thou Balthasar hys sōne  
by cause thou submytted nat thy selfe knowing this and  
haste exalted the agaynst the lo:de of heuen. & that the ves-  
selles of his howse whiche are brought before y: that you  
& thy lordes & thy cōcubynes haue d:ūke therof. and hath  
wo:shyped false goddes of golde & syluer & other metal-  
les. whiche nother se no: here no: fele. And by cause thou  
haste nat wo:shyped that god whiche hath thy lyfe & all  
mennes in his hande. Therefore are sent this syngers & y:  
hande whiche hath wytten this. Mene. Thetel. Phares.  
this is the interpretacyon of this Mene that is god hath  
nūbyed thy kyngdom & hath fulf yleth this. Thetel / that

is hangyng in a balans wey but a lytteil. Phares. that is  
to saye. thy kyngdom is deuoyded & is gyuen to þe Medes  
& to the Perses. This herynge the kyng cōmaūded to clo  
the hym with his robe of purpyll / & put about his neck  
a coler of golde. & cōmaūded þe he shulde be holden & tane  
for tye thynde parson in all his kyngdom. And the nexte  
nyght after was the kyng Balthasar slayn beyng of þe  
age of .lxii. yere. & kyng Dari<sup>us</sup> possesse his land after hym



**S** Of Symō machabeus the esto:y  
Simon Machabeus had great warre for the howse  
of Israel / & had gret vyctories of the kyng Anthyoch<sup>us</sup>  
& ouercum his chefe capetayn. Then ordyned the kyng an  
thyochus another capetayn named Cendebius. the which  
cam with a greate hoste vnto Judea to destroye vterly  
the sayd lande & pepyll inhabetyng in the same. This tye



dynges cam vnto Symon/how great myschylfe that cen  
debyus had donne. Than called he.ii. of his sonnes sayn  
ge I and my brothern haue fought with the enemyes of  
the howse of Iſrahel.the fo:unc hath ben gyuen to vs to  
delyuer & defende the howse of Iſrahel. Now I beynge  
olde stonde you in my stede fo: to fyght fo:re our pepyll &  
that our lo:de sende you his help. And so gaue vnto hym  
xx. M. fyghtynge men as wellfotemen as ho:semen. & so  
went they ouer the water towarde Cendebi<sup>r</sup> the whyche  
incte with them with a great multytude of pepyll. Thys  
scyng the pepyll of Iſrahel begane the blowe thyr halood  
trôpettes. And after that they had fowghten a while Cē  
debius fled with his cōpany but the sōne of Symon cal  
led Judas was sore wōded. But Iohn his brother folo  
wynz them chased so muche vntyll he cam to the tentes  
of his enemyes. whiche enemyes flyenge toke certayn  
holdes & towres that they had wonne before. whā Iohn  
saue it he set thē on fyer & burned & destroyed thē so i mu  
che that they slewe.ii. M. mē This done returned Iohn  
with his brother agayn with great victo:ry. Than Ptholo  
me<sup>r</sup> the cosyn of Symon was made duke & capetayn of  
all y lande of Hyerico. The whyche fo: hys great ryches  
was fo:ryken with great pryde/thynkyng & enmagenyng  
how he myght vsurpe the crowne & to haue the kyngdom  
in his gouernaūce. Enmagenyng many dyuerse wayes  
howe he myght betraye & kyll Symō with his.ii. sonnes  
Judas and Iohn Symon menyng no harme in  
le put & set in order all the cyttes of Judea. & so he dyd al  
so in the cytte of Hyerico with his.ii. sōnes/whom Tho  
lomeus with a colour & fayned cōūtenāce resepyed them  
wo:shypfully makynge to them a great dyner. And in a  
secrete place he hadde ordynede and dysposed meny har  
nyssed men to y entente to bynge hys purpose to effecte

makynge vnder a colour to them very good chere and fyl-  
 lunge and gyuyng vnto theym muche aboundaunce of  
 wyne / with so gret parfluence that he made Duke Symon  
 and hys .ii. sonnes / This seinge Tholomeus wayghtig  
 and abydyng hys tyme caused the me that he had ordey-  
 ned to slewe out of the howse were that they were and  
 slewe Symon with hys .ii. sonnes and moſte parte of the  
 ſeruauntes whiche they had brought with theym / whiche  
 treſon he comytted in Iſrahell / & this for his good wyll  
 he had a myſteuous turne. Than cauſed tholomeus let-  
 ters to be wyrtten vnto the kynge of Antyocheus / for to  
 ayde & helpe hym wyth a hoſte of men and he wolde becom  
 trybutour vnto hym.

Of the kynge Hela kynge of Iſrahell.





**B**y cause that Theroobiam with hys Depyll offendyd  
 our loꝝde with synne / oure loꝝde smote hym and he  
 dyed / and after hym raygned Nabad his sonne / whiche  
 folowed and exercysed the maners and steppes of his fa-  
 der Theroobahā / whiche Theroobaham caused the pepyll to  
 to offende god gretlye / whome kynge Basa slewe in the  
 cytte of Dhylystie named Gebbeton / and in stede of hym  
 raygned Basa / which caused to be slayne all þe kynred of  
 Theroobaham as the prophete had byd hym / this Basa al-  
 so offended our loꝝde / and as he had raygned. xxiij. yere  
 our loꝝde bad his prophete Thesu to shewe to Basa my  
 wyll and cōmaundement.



**H**ow the pro-  
 phete Thesu was  
 tane and Slayne  
 of kynge Basa.

**A**n went Ihesu to Basa kyng of Iſrahel ſayng  
I haue lyfted & promoted þe fro lowe degre vnto hye  
degre & alſo ordyned & made the kyng of my pepylle of  
Iſrahel. & you folowed the yll wayes of Iheroboã cau-  
ſyng the pepylle to synne & woſhypppe false goddes vtter-  
ly forſakynge me. Therefore I ſhall putte þe downe & alle  
thyne fro thy kyngdom. & vtterly deſtroye thy place as I  
dyd the howſe of Iheroboã & I wyll take ſo great ven-  
geaunce on them that be of þe lynage of Baſa that yf they  
dye in the cytte dogges ſhall ete them. & they that dye in  
the fyldeſ byrdes ſhall ete them. Iheſu ſhewyng theſe  
wordes of our lord was tane and ſlayn of Baſa Incõte-  
nent kyng Baſa dyed & was buryed in þe cytte of Therſa.  
in the graue of his fader. ¶ After whom raygned his ſõ  
ne Hela. ii. yeres on Iſrahel in þe cytte of Therſa. Agayn-  
ſte whome his ſeruaũt Sambry reſyſtedde / whiche was þe  
capetayn of his horſe mē. On a tyme was kyng Hela ma-  
kyng good there to þe howſe of one lord of þe ſame Cytte  
where he was made drunke. This Sābry ſeyng this cam  
with a great meny harnes men & cā vpō hym & ſlewe hym  
& thā raygned he afterwarde in the ſtede of hym in the ſa-  
me cytte. As this Sābry was kyng & had all þe dominyō  
of the kyngdom / he cauſed to be ſlayn all the men kynde  
bothe yong & olde of them that were of þe blode of Baſa.  
as the profete Iheſu had ſhewed before. As more playn-  
ly ſheweth in þe thyȝde boke of kynges. xvi. chappter  
¶ Therefore euery parſō take hede of hym ſelfe & exche-  
ke þe hym fro drunkynnes / ſo that therby hath many nobyl  
men be ſlayne



**H**ere endethe the story of the ix. drunkardes trāslated  
out of duche into englyshe And Inp:ynted by me  
Rycharde bankys dwellynge in the pulterꝝ  
at the longe shoppe be syde seynt myl-  
dredys chyꝝche doꝛe at the stockys  
the yꝛre of our loꝛde god a  
M. v. C. xliiij. the . v .  
day of october.

**C**um gracia et pꝛiuelegio.







